

*Glory to the Father and to the Son and to the Holy Spirit
Mary, Seat of Wisdom, Pray for us.*

**Vancouver Christ the King Monastery
Lecture 4: Thursday, January 5 morning**

Twentieth Century Battles and Renewal

In the late 19th and early 20th centuries some remarkable developments occurred in the history of the philosophy of the person and communion. The first concerned the explosion of new distortions in the meaning of humanism, and the second in the phenomena of Catholic philosophers who publically rejected their faith, on the one hand; and in the phenomena of those philosophers who converted to the Catholic faith and who collaborated in a renewal of Thomism and the development of personalism.

Renaissance humanism incorporated a Catholic understanding of the value of a society which defended the common good of all persons to flourish in their human and communal development. Various pseudo-humanisms selected some persons over others to value and even justified killing human beings who did not fit into their preferred categories. In this lecture we will begin to briefly describe the pseudo-humanisms and then turn to consider the renewal of a Catholic humanism based on a renewed Thomism.

The Radicalization of Arguments about Woman's Identity and Gender Relation

Karl Marx (1818-1883) in *The Communist Manifesto* (1848) and Frederick Engels in *The Origin of the Family, Private Property and the State* (1877) provided the arguments for a Marxist humanism and feminism which justifies destroying persons of upper classes, religion,

and the family as enemies.¹ In his early essay on "Private Property and Communism," Karl Marx proposed that **Communism as a fully developed naturalism is humanism and as a fully developed humanism is naturalism.**² He elaborated further that:

... atheism as the annulment of God is the emergence of **theoretical humanism**, and communism as the annulment of private property is the vindication of real human life as man's property. The latter is also the emergence of **practical humanism**, for **atheism is humanism mediated to itself by the annulment of religion**, while communism is humanism mediated to itself by the annulment of private property. It is only by the supersession of this mediation (which is, however, a necessary precondition) that the **self-originating positive humanism** can appear."³

As history has demonstrated, Marxist humanism did not apply to all human beings, but only to some—the working men of the proletariat class.

✓ One of the most extreme Marxist feminist positions was expressed by Shulamith Firestone, who perceived "the tyranny of reproduction and childbearing" itself as the obstacle for women's full development; she concluded that only when all babies will be gestated in laboratory test tubes will women achieve full (unisex) equality with men.⁴ In this model, men and women instrumentalize simply a part of each other's bodies, fertile seed to reproduce.

¹ See Frederick Engels, *The Origin of the Family, Private Property and The State* (New York: International Publishers, 1972), where he argued that "[t]he overthrow of the mother right [over their children] was the *world historical defeat of the female sex*" which resulted in the institution of monogamy so that husbands should pass their private property to their own sons, and women and children became the husband's property., "120.

² Karl Marx, "Private Property and Communism," *Early Writings* (New York, Toronto, London: McGraw-Hill Book Company, 1964), p. 155.

³ Karl Marx, "Critique of Hegel's Dialectic" in *Early Writings*, p. 213.

⁴ Shulamith Firestone, *The Dialectic of Sex: The Case for Feminist Revolution* (New York: Bantam Books, 1971), 225.

Simone de Beauvoir (1908-1985) and Jean Paul Sartre (1905-1980), although both were baptized in the Catholic Church, independently from one another, in their youth they separately and publically rejected this gift of faith. Jean Paul Sartre In a 1945 lecture entitled "Existentialism is a Humanism," attempted to redefine humanism:

But there is another meaning of humanism. Fundamentally it is this: man is constantly outside of himself; in projecting himself, in losing himself outside of himself, he makes for man's existing; There is no universe other than a human universe, the universe of human subjectivity... This connection between transcendency, as a constituent element of man,... and subjectivity, in the sense that man is not closed in on himself but is always present in a human universe, is what we call existentialism humanism. Humanism because we remind man that there is no law-maker other than himself, and that in his forlornness he will decide by himself.... ⁵

The core idea in Sartre's defense of existentialism as a humanism is to argue that his philosophy presents the real nature of a human being as something other than an isolated form of quietism, a sordid view of human identity, or a form of relativism.⁶ Sartre wants to defend the view that the existentialist, by his transcendent decisions, presents a model of the human being as a transcendent subjectivity, who projects himself by an absolute freedom, into the future by his acts, and who makes himself into a particular kind of human being precisely by these acts.

Toward the end of her life, Simone de Beauvoir also justified herself with respect to systematic atheism: "There is one point upon which my position has not changed, and here I wish to speak of it again—it is my atheism. Many worthy souls have deplored the unhappy

⁵ Jean Paul Sartre, "Existentialism is a Humanism" in *Existentialism versus Marxism: Conflicting Views on Humanism*, ed. George Novak, p. 84. Also published in *Existentialism and Human Emotions*, (New York: Philosophical Library, 1957), pp. 50-51.

⁶ For an example of this criticism see, Walter Odajyk, *Marxism and Existentialism* (New York: Doubleday, 1965). He states: "Existentialism, one of the most ~~antisocial~~ antisocial and egocentric philosophies every to be developed by the mind of man, is not in any position to speak of humanism, socialism, and true human freedom." (p. 30).

chance that caused me to 'lose my faith.'"⁷ In a series of interviews, first, with Alice Schwarzer between 1972 and 1982 and, second, with Margaret A. Simons between 1982 and 1985, de Beauvoir clarified how her views about feminism developed as the women's liberation movement progressed and different positions were articulated. In these interviews, de Beauvoir emphasizes two particularly important aspects of her position. The first point is a clarification of her rejection of any essentialist view of human nature as such, and the second point deals with her rejection of taking an essentialist view of woman's nature as a starting point. She states:

✓ { **"...the base of existentialism is precisely that there is no human nature, and thus no 'feminine nature.' It's not something given.** There is a presence to the world, which is the presence which defines man, who is defined by his presence to the world, his consciousness and not a nature that grants him *a priori* certain characteristics."⁸

Sartre publically stated that he would be happy to carry a suitcase with a bomb in it to a café where it would kill innocent people and Beauvoir publically signed a statement with others that she had had an abortion. Both saw no difficulty in killing innocent persons as part of their existential humanism and feminism.

Pragmatic Secular Humanism and Feminism

A new form of humanism was articulated in England by the Oxford philosopher Ferdinand Canning Scott Schiller, (1864-1937), and by the American pragmatist, William James. (1842-1910) This form of humanism characterized the human being in terms of law, language and truth. In **"Pragmatism and Humanism,"** James describes it this way: "Law and

⁷ Beauvoir, *All Said and Done*, 459.

⁸ Margaret A. Simons, "Two Interviews with Simone de Beauvoir (1982)," *Hypatia*, 3, 3 (winter 1989), p. 19.

languages at any rate are thus seen to be man-made things. Mr. Schiller applies the analogy to beliefs, and proposes the name of '**Humanism**' for the doctrine that to an unascertainable extent **our truths are man-made products too.**"⁹ In other words, Pragmatic humanism rejects one view of enlightenment humanism—that there are some absolute truths (The Truth) that the human reason is able to discover—and, instead, it suggests that truths "make themselves as we go."¹⁰

At the same time, Pragmatic humanism accepts the place of human reason in determining truths in an historically progressing manner. James contrasts rationalism and pragmatism this way: "The essential contrast is that for rationalism reality is ready-made and complete from all eternity, while for pragmatism it is still in the making, and awaits part of its completion from the future."¹¹ This rejection of Truth as 'ready-made' has consequences for feminism, particularly since the enlightenment feminists appealed to the common presence of reason in women and men as the basis for their natural equality, and ultimately as a foundation for an appeal to equal rights to education, citizenship, and so on.

James also associates Pragmatic humanism with the notion of "good consequences" for any truths. In "Humanism and Truth," he differentiates the pragmatic method itself from pragmatic humanism as follows: "All that the pragmatic method implies, then, is that truths should *have* practical consequences. In England the word has been used more broadly still, to cover the notion that the truth of any statement *consists* in the consequences, and particularly in their being good consequences. ...I think that Mr. Schiller's proposal to call the wider

⁹ William James, "Pragmatism and Humanism" in *Pragmatism*, (Cleveland: Meridian, 1963), p. 159.

¹⁰ James, *Pragmatism*, p. 159.

¹¹ James, *Pragmatism*, p. 167.

pragmatism by the name of 'humanism' is excellent and ought to be adopted. The narrower pragmatism may still be spoken of as the 'pragmatic method.'"¹²

When this new 'pragmatism' is developed further, we discover that the criterion of evaluation is human experience. "Truth thus means, according to humanism, the relation of less fixed parts of experience (predicates) to other relatively more fixed parts (subjects); and we are not required to seek it in a relation of experience as such to anything beyond itself."¹³ This turn away from a realistic epistemology towards a practical emphasis on personal experience is shared by many contemporary feminisms. The emphasis on experience as the sole criteria for truth is emphasized by James: "...the concrete truth *for us* will always be that way of thinking in which our various experiences most profitably combine."¹⁴ This pragmatic notion of truth has the further characteristic that truth changes with time. James identifies this as an essential characteristic of the new humanism he proposes: "The humanism, for instance, which I see and try so hard to defend, is the completest truth attained from my point of view up to date. But, owing to the fact that all experience is a process, no point of view can ever be *the* last one. Everyone one is insufficient and off its balance, and responsible to later points of view that itself."¹⁵

In the United States, Pragmatic humanism evolved into a still further form of what is called "***naturalistic***" **humanism**, and its sub-species of secular humanism, scientific humanism, and democratic humanism. Corliss Lamont, in his extensive treatment of the subject, *The Philosophy of Humanism*, identifies the key components of this modern American humanism:

¹² James, "Humanism and Truth" in *Pragmatism*, p. 230.

¹³ James, *Pragmatism*, p. 239.

¹⁴ James, *Pragmatism*, p. 241.

¹⁵ James, *Pragmatism*, p. 250.

“Humanism is the viewpoint that men have but one life to lead and should make the most of it in terms of creative work and happiness; that human happiness is its own justification; that in any case the supernatural...does not exist; and that human beings, using their own intelligence and cooperating liberally with one another, can build an enduring citadel of peace and beauty upon this earth.”¹⁶ It aims towards the removal of discrimination, and what Lamont calls “human-being-ism, that is, devotion to the interests of human beings, wherever they live and whatever their status.”¹⁷ This view has, over the years, become integrated into the American way of thinking.

In 1933, several writers, including the American pragmatist John Dewey, produced a “**Humanist Manifesto**.” This document articulated fifteen fundamental principles, including a rejection of belief in God, a rejection of religion as tied to the supernatural, an affirmation of methods of modern science, an acceptance of a goal of the complete realization of the human personality, and the acceptance of the premise that institutions exist solely for the purpose of the enhancement of individual human life. Underlying this new approach was Dewey’s affirmation of experience as the prime measure of truth.¹⁸ In *Reconstruction in Philosophy* we find Dewey explaining that “Growth is the only ‘moral’ ‘end;’”² and “‘Happiness is found only in success; but success means succeeding, getting forward, moving in advance.’”¹⁹ Furthermore, “growing, or, the continuous reconstruction of experience, is the only end.”²⁰

¹⁶ Corliss Lamont, *The Philosophy of Humanism* (New York: Frederick Ungar Publishing Co., 1982), p. 14.

¹⁷ Lamont, *Humanism*, pp. 15-16.

¹⁸ See, John Dewey, *On Experience, Nature, and Freedom* (New York: Liberal Arts, 1960) and ~~*Reconstruction in Philosophy* (Boston: Beacon Press, 1960).~~

¹⁹ John Dewey, *Reconstruction in Philosophy* (Boston: Beacon Press, 1960), pp. 177, 179.

²⁰ Dewey, *Reconstruction*, p. 184.

✓ **The formation of a National Organization of Women (NOW)** concerned with providing a means for women to network politically, turned feminism into a broad based American political movement, reflecting many of the aims of the pragmatic (secular) humanists. The original statement of purpose at the organizing conference of NOW included the following: "NOW is dedicated to the proposition that women, first and foremost, are human beings, who, like all other people in our society, must have the chance to develop their fullest human potential. We believe that women can achieve such equality only by accepting to the full the challenges and responsibilities they share with other people in our society, as part of the decision-making mainstream of American political, economic and social life."²¹ This early statement of pragmatic feminism fits into the goals of growth expressed by pragmatic humanism.

In 1973, a new Humanist Manifesto was published, incorporating a number of feminist principles along with its own restatement of seventeen humanist principles. Again we find an explicit rejection of belief in God, in eternal life, and an explicit affirmation that "We affirm that moral values derive their source from human experience. Ethics is *autonomous* and *situational* needing no theological or ideological sanction. Ethics stems from human need and interest."²² At the same time the document is filled with a new zeal for respect for the dignity of the human person, for the use of reason and intelligence, for the protection of civil liberties, the removal of all discrimination because of sex, the rejection of violence as a means of interaction, a rejection of nationalisms, and the hope for a new ecologically sound and democratic world cooperation among peoples.

²¹ "National Organization of Women: Statement of Purpose (1986)" in *This Great Argument: The Rights of Women*, eds. Haminca Bosmajian and Haig Bosmajian (Menlo Park, Ca: Addison-Wesley Publishing Company, 1972), pp. 190-191.

²² in Lamont, *The Philosophy of Humanism*, appendix, pp. 293-4.

Many of these themes had also been developed in various forms of feminist activity over the years, including ecofeminism, non-violent protests by women against nuclear war, and the criticism of abuses of human rights throughout the world. Moreover, women's experience becomes the basis for new feminist epistemologies, and women's situations become the basis for new feminist ethics. And, as some aspects of feminist ethics become integrated into the political structures of pragmatic or secular humanism in the context of economic scarcity, we find an ironic pattern beginning to develop within this humanism. Preferential hiring of women over men has led to the situation in which men of the same working class, because they are competing with women for the same jobs, suddenly become perceived as the enemy of women who need to work in order to grow and develop. Inversely, women of the same working class become perceived as the enemy of men. No longer are women or men able to devote themselves to working for the good of all men and women but, rather, they begin to fight one another for their own interest. In addition, we begin to see political alliances being formed with others like them in order to establish power bases of lobbying and pressure groups to defend their own special interests. So, now, the humanist ideal of working for the good of all deteriorates, so that one works only for the good of a few—the particular few who share the same narrow interests one has. Consequently, this kind of pragmatic or secular feminism turns out to be unable to be a humanism even in the pragmatic or secular sense because it excludes the interests of large numbers of human beings.

The same point can be made if we look at the prominence which secular feminism has given to abortion. If the “happiness, growth, and success” of women depends upon the termination of the lives of unborn developing human beings, then this kind of feminism is also not able to be a humanism which claims to defend the rights of all human beings to full growth

and development. Consequently, any feminism which either explicitly or implicitly advocates a primacy to women's development by excluding the interests of large numbers of unborn developing human beings cannot be considered a humanism.

The Origins of Sex Ideology: Proactive Reduction of Sex Identity to Sex acts

Dr. Alfred Kinsey (1894-1956), an entomologist, earned his Sc. D. from Harvard University in 1919 studying Gall Wasps. His original orientation towards animals and particularly insects, framed his attitude towards human beings as simply another kind of animal.²³ Raised in a Methodist Reform family, Kinsey totally rejected God and also the view that the human soul was both form and spirit.²⁴ Subsequently, when he became part of an interdisciplinary course on sexuality and marriage at Indiana University, he studied sexual activity as a human animal 'outlet', to use the word that characterized all his research.²⁵

✓ Kinsey decided to quantify all aspects of a man's, woman's, and child's sexual 'outlets', by age, the size of organ and frequency of 'outlets' without being concerned whether the so-called 'outlet' occurred with the person alone, with members of the same or opposite sex, with animals, or with children. He included in his classification systems of men, any and all who

²³ See Lionel Trilling, "The Kinsey Report," in Donald Porter Geddes, ed., *An Analysis of the Kinsey Reports on Sexual Behavior in the Human Male and Female* (New York: Mentor Books, 1954), 213-229. Trilling observes that while comparisons with animals are explicitly made throughout his two volumes on males and females, "Professor Kinsey is a zoologist and he properly keeps us always in mind of our animal kinship, even though he draws some very illogical conclusions from it;...", 218.

²⁴ Wardell B. Pomeroy reports the following incident with Kinsey's 4-5 year old son Bruce when he said: "'Look at the pretty flower, Daddy, God made it.' 'Now Bruce,' Kinsey said gently, 'where did that flower really come from?' From a seed,' Bruce admitted. He had learned his father's lessons well.", *Dr. Kinsey and the Institute for Sex Research* (New York, Evanston, San Francisco, London: Harper & Row, 1972), 29.

²⁵ Consider just the titles of his chapters in Alfred C. Kinsey, Wardell B. Pomeroy, and Clyde E. Martin, *Sexual Behavior in the Human Male* (Philadelphia and London: W.B. Saunders Company, 1948), Part II: Factors Affecting Sexual Outlet, 6: Sexual Outlet, 7: Age and Sexual Outlet, 8: Marital Status and Sexual Outlet, 9: Age of Adolescence and Sexual Outlet, 10: Social Level and Sexual Outlet, 12: Rural-Urban Background and Sexual Outlet, 13: Religious Background and Sexual Outlet; and Part III: Sources of Sexual Outlet. xii-xv.

would agree to give their sexual history in a detailed interview. The groups included serial rapists in prison, pedophiles, single men, married men, male prostitutes, and so on. Kinsey included in his classification systems of married women, women in common law relations as well as female prostitutes living with their handlers.²⁶ Kinsey's data samples were contaminated, and his work was actual more 'pseudo-science' than the hard science he claimed.

When the volume on *Sexual Behavior in the Human Male* was published in 1948 with its initial claim of being based on interviews with '12,000' males and the volume on *Sexual Behavior in the Human Female* in 1953 with its claim of being based on interviews with 'nearly 8,000 females' it had the force in the popular culture of authority of numbers. Even though Kinsey revised his numbers down by claiming that he 'scientifically-conducted' interviews with 5,300 men and 5,940 women, it was widely received in the broader culture as describing the truth about human sexuality separated from any context of love, marriage, or human good. The publication of the first volume became a best seller and it promoted the theory that the greater the quantity of so called 'sexual outlets' the healthier the man or woman. According to Pomeroy, "... by the time Kinsey died there had been eleven printings of the Male volume..., and the book was translated into French, Spanish, Swedish, Japanese, Italian, Dutch and German."²⁷ Kinsey's report of the 'usual numbers' of sexual outlets in various population groups had a proactive influence on a hyper eroticism not only in the United States, but throughout the world. It redefined what had been considered 'normal' sexual activity and encouraged counselors,

²⁶ See Alfred C. Kinsey, Wardell B. Pomeroy, Clyde E. Martin, Paul H. Gebhard, *Sexual Behavior in the Human Female* (Philadelphia and London: W.B. Saunders Company, 1953) and Paul H. Gebhard and Alan B. Johnson, *The Kinsey Data: Marginal Tabulations of the 1938-1963 Interviews Conducted by the Institute for Sex Research* (Philadelphia/London/Toronto: W.B. Saunders Company, 1979).

²⁷ Pomeroy, *Kinsey and the Institute*, 274. An immediate critique from the perspective of broader human values and sexual activity with respect to the Kinsey reports, can be found in Donald Porter Geddes, ed., *An Analysis of the Kinsey Reports on Sexual Behavior in the Human Male and Female* (New York, Mentor Books, 1954).

psychologists, and others to push his new version of normal. Kinsey's single-minded promotion of quantitative amounts of sexual activities without regard to human relations eventually took on the qualities of a cultural sex ideology.

Gender Ideology: Proactive Fragmentation of Gender Identity

✓ Margaret Mead (1901-1978) earned her PhD in Anthropology from Columbia University, New York in 1929. She soon revolutionized methodologies that anthropologists used to study primitive cultures. Mead described her early goal: "So, in 1931, my problem, which I had declared to be central to the research I was undertaking, was to study the different ways in which cultures patterned the expected behavior of males and females."²⁸ Her articulation clearly emphasized how a man's or woman's identity resulted from what other persons expected of sexually differentiated behaviors. Mead concluded later that her research project to identify "... how culturally attributed contrasts in masculine and feminine behavior differentiated the character structure of men and women, seemed to have yielded very little."²⁹ She reoriented the field of anthropology away from any consideration of essential differences between the sexes and towards a relativism of 'sex styles'.

During her research in south Asian primitive cultures Mead also rejected her familial Episcopal religion for an attitude of cultural relativism. By 1949, in Male and Female, the anthropologist Margaret Mead claimed that sex-roles and sex-styles were simply culturally learned. In one example she argued: "Characteristic after characteristic in which the differences within a sex are so great that there is enormous overlapping are artificially assigned as masculine

²⁸ Margaret Mead, *Blackberry Winter: My Earlier Years* (New York: Touchstone, 1972), 196.

²⁹ Mead, *My Earlier Years*, 200.

or feminine.”³⁰ Mead’s conclusion about the relativism of sex roles and sex identities flowed over into a reflection on the word ‘gender’ itself. She introduced the *word* ‘gender’ in a discussion about polygamy when she posited the difficulty a person has to imagine contrasts in other societies. In her words: “We know by sad experience how difficult it is for those who have been reared in within one civilization ever to get outside its categories, to imagine, for instance, what a language could be like that had **thirteen genders**. Oh, yes, one says masculine, feminine, and neuter—and what in the world are the other ten?”³¹ In her framing of this hypothetical question, Margaret Mead set the world stage, perhaps unknowingly, for a mutation of gender ideology to begin. Towards the end of her life, at a conference they both attended, Dr. John Money reported that Margaret Mead encouraged him to continue his work breaking sexual taboos related to incest and adult-child activities by telling him that: “This is something he ~~is~~ has to do.”³²

Dr. John Money (1921-2006), when a young man in New Zealand likely knew of Mead’s anthropological research in his area of the world. Traveling to the United States for graduate studies, he completed a doctorate in Psychology in 1952 at Harvard University on the study of hermaphrodites. Shortly after its completion, Dr. Money was hired at John’s Hopkins university Medical School to join a medical team in a newly formed gender clinic. In 1955, Money published a paper arguing directly from the study of 131 intersexed individuals to a conclusion about normal males and females, namely that gender identity is environmentally

³⁰ Margaret Mead, *Male and Female: A Study of the Sexes in a Changing World* (1949), 373.

³¹ Mead, *Male and Female*, 13. Bold my emphasis.

³² John Money, *Love and Love Sickness: The Science of Sex, Gender Difference and Pair-bonding* (Baltimore and London: The Johns Hopkins University Press, 1980), Introduction.

caused during the first two years of life.³³ Money later called this time-frame of approximately two years from birth to the settling of one's gender identity a gender gate or gender window.

Twenty years later in 1975 Dr. Money continued to argue from the exception of hermaphrodites to the rule of all infants: "Convincing evidence that the gender identity gate was wide open when you were born and stayed open for some time thereafter can be found in matched pairs of hermaphrodites.... But is the gate also open for those who were sexually normal at birth? Transsexuals give the answer—yes."³⁴ Dr. Money's gender-gate theory claimed that all children have a period of approximately two years from birth within which they could develop as either a male or a female. Money's fixed attitude towards the fluidity of all infant-children gender identity soon became a cultural gender ideology.

III. What are the Characteristics of Sex and Gender Ideologies?

Faulty Arguments

Arguing from the Exception to the Rule

The first error of reasoning that we encounter in John Money's method is to argue from the exception of hermaphrodites to the rule that gender development is fluid and able to be changed in all children for a period of two years. Money argues from the fact that some children born with ambiguous sex identity could, with medical intervention, become either male or female to the conclusion that all children with normal sex identity from birth could become either male or female in gender.

³³ John Money, Doctoral Dissertation on *Hermaphroditism: An Inquiry into the Nature of a Human Paradox*, in John Colapinto, *As Nature Made Him: The Boy Who Was Raised as a Girl* (New York/London/Toronto/Sydney: Harper Perennial, 2000/2001), 33-34. My emphasis.

³⁴ John Money and Patricia Tucker, *Sexual Signatures: On Being a Man or a Woman* (Boston and Toronto: Little, Brown and Company, 1975), 90-91.

Michel Foucault made a similar error of reason when he analyzed the personal diary of Alexina-Herculine Barbin (1978). Identified as female at birth in 1838, Barbin developed male anatomy and physiology after puberty. Changing her civil status to male led to depression and suicide in 1868. Arguing from this exceptional case to a rule, Michel Foucault asks in the first paragraph of his text: "Do we truly need a true sex? With a persistence that borders on stubbornness, modern Western societies have answered in the affirmative."³⁵ Foucault instead answer negatively. His error was to reason from the exception of hermaphrodites to the rule that no children should be male or female.

Arguing from Multiple Parts (sexes and genders) to the Whole

As early as 1955 John Money described "the sexuality of the individual [as] a cumulative composite of [six] separate sexes."³⁶ The six separate sexes were called: Chromosomal sex, Gonadal Sex, Physiological sex, Morphological sex, Behavioral sex, and Psychological sex (gender-role/identity).³⁷ In 1972, Money and Ehrhardt continued this same pattern by sequential sub-titles in their book: Terminology and Nature of Hermaphroditism; Chromosomal and Gonadal Sex; Gonadal, Hormonal, and Morphologic Sex; and Fetal Hormonal Sex, the Nervous System, and Behavior; External Morphologic Sex and Assigned Sex; and Differentiation of Gender Identity; Gender Identity and Pubertal Hormones.³⁸ By 1975 Money introduced the concept of 'forks' in the road, which were detours 'selected' by an unborn individual, in the

³⁵ Michel Foucault, *Herculine Barbin: Being the Recently Discovered Memoirs of a Nineteenth-Century French Hermaphrodite*, (Guillimard, 1978), trans. Richard McDougall (The Harvester Press, 1980), vii.

³⁶ J. Money, "Hermaphroditism, gender and precocity in hyperandrenocorticism: Psychological findings," *Bulletin of Johns Hopkins Hospital*, (2005) 96, 253-64. As summarized by David Crews, "Functional Associations in Behavioral Endocrinology," in Reinisch, et al, eds., *Masculinity/Femininity*, Chapter 6:83-105, here 91.

³⁷ Crews, "Functional Associations", Table 6-2, 91.

³⁸ Money and Ehrhardt, *Man & Woman*, Chapter 1, 6-25. In subsequent chapters further categories included internal genital, external genital, brain dimorphism, and gender dimorphic traditions; 41, 44, 95, 248-49, and 130ff.

space and time between some of the earlier named sexes: chromosomal sex, gonadal sex, and external genitals, before the letter 'm' or 'f' are put on his or her birth certificate.³⁹

The question that a philosopher must ask is: "What guides this sequential and multivariate process?" In other words, how can an unborn human being, as a collection of different sexes, take a detour or fork when there is no organizing principle within the being? Money has no principle comparable to a substantial form which actualizes potentialities within the developing fetus.

✓ Arguing from Artificial Division Gender-Identity/Role (G-I/R) to Fractured Identity

In 1972 Dr. Money artificially separated 'Gender Identity' as private to an individual from 'Gender Role' as public expression to others.⁴⁰ Using a forward slash (/) to keep this artificial distinction clear, he introduced the anagram G-I/R to represent "gender identity/role."⁴¹ In this context he used 'masculinity' and 'femininity' to characterize proportions within a person who is more or less masculine or feminine in "vocational and domestic role" and "role as an erotic partner."⁴² By 1980, in *Love and Love Sickness*, in a chapter titled "Gender Identity/Role (G-I/R)", Money described the mind in Cartesian terms: "Herein lies the issue of solipsism. Oneself, alone, is privy to what goes on in one's own mind. In the absence of its being overtly transmitted to other people behaviorally, that is to say, either in words or in body language, the content of one's mind remains forever covert and unknown to others." Frank A. Beach raised an important question about Money's division between "the introspective component gender

³⁹ See John Money & Patricia Tucker, *Sexual Signatures: On Being a Man or a Woman*, (Boston/Toronto: Little Brown and Company, 1975), 48-49.

⁴⁰ Money, *Man&Woman*, 4 and 300-301.

⁴¹ Money, *Man&Woman*, 153.

⁴² Money, *Man&Woman*, 153.

identity and his “defined gender role as a social script...”⁴³ in an essay entitled: “Alternative Interpretations of the Development of G-I/R”. Beach stated: “Somewhere in the argument the distinction between gender role and gender identity gets lost. I understand that sociologists consider gender role as a script imposed on the individual by society. But what happens to gender identity? Is it relegated to Immanuel Kant’s category of innate ideas?”⁴⁴ 11

Arguing directly from animal behavior to human behavior

Turning to another more serious error, the entomologist Kinsey, began to erroneously draw direct conclusions from insect sexual behavior to human behavior. Kinsey concluded that early sexual activity in children was a better preparation for successful adult sexual activity in human beings and conversely the lack of early sexual behavior would inhibit capacity for successful adult sexual behavior. A recent article by Judith A. Reisman, et al., in the Ave Maria International Law Journal has demonstrated the direct link between Kinsey’s arguments and SIECUS (supporting early sexual education and freedom for children’s sexual expression) as well as UNESCO (promotion of international sexual education and freedom of children’s sexual expression).⁴⁵ *

John Money was fascinated with lower forms of animals and fish. In his 1987 article on “Propaedeutics of Diecious G-I/R”, he introduces the theme of “diecious fishes”, or fish who sometimes breed as males and other times as female. Dr. Money concluded that “[o]nce science uncovers the secret of hermaphroditic versatility of sex-changing fish and parthenogenetic

⁴³ Money, *Love and Love Sickness*, 15.

⁴⁴ Frank A. Beach, “Alternative Interpretations of the Development of G-I/R,” in Kinsey Institute Series, eds. Reinish, Rosenblum, and Sanders, *Masculinity and Femininity: Basic Perspectives* (New York/Oxford: Oxford University Press, 1987), 29-36, here 30

⁴⁵ Judith A. Reisman, Mary E. McAlister, and Paul E. Rondeau, “Global Sex Deviance Advocacy: The Trojan Horse to Destroy the Family and Civil Society: A Report on UNESCO and International Planned Parenthood Federation,” *Ave Maria International Law Journal* (Spring 2012): Vol 1, no 2: 231-263.

lizards, then on the criterion that today's science fiction becomes tomorrow's science, it will undoubtedly be applied to mammals. Thus, one can envisage a future when sex-irreducible G-I/R will no longer be fixed and irreducible, but, by a process equivalent to reverse embryogenesis, it will be sex reversible."⁴⁶

Dr. Money considered that "The chief source of empirical data on juvenile erotosexual rehearsal play is the Wisconsin Regional Primate Center where juvenile rhesus monkeys have been studied."⁴⁷ He derived from this study where both female and male monkeys deprived of sex play in early life proved unable to mate in later life, a conclusion that "It may well play an extremely influential role as a critical-period phenomenon wherein nature and nurture merge to establish future erotosexual health, male and female."⁴⁸ He began to introduce pornography into his therapy sessions in the gender identity clinic with young children, and to give lectures on the so called 'positive uses' of pornography in the home and school."⁴⁹

✓ IV. How did Gender Ideology 'Go Viral?'

As I pondered and researched the problem of gender ideology further I discovered that Dr. Money's works had soon after their publication become imbedded into secular feminist text books. An analogy with the way a virus spreads and the contemporary expression about an electronic photo or story 'going viral' seemed to apply. A virus has to find a willing host cell to

⁴⁶ Money, "Propaedeutics of Diecious G-I/R", in *Masculinity and Femininity*, 18-19. See Frank Beach's argument that Money's theory about the dimorphic brain schemata present in both males and females implies an erroneous leap from the general to the particular, "because his list includes both human and animal behavior...in several cases [where] no such implication appears justified.", in "Alternative Interpretations of G-I/R", in *Masculinity and Femininity*, 33.

⁴⁷ Money, "Propaedeutics of Diecious G-I/R", 26.

⁴⁸ Money, "Propaedeutics of Diecious G-I/R", 26.

⁴⁹ Money, "Pornography in the Home," in Zubin and Money, eds, *Contemporary Sexual Behavior* (Baltimore: Johns Hopkins University Press, 1973), 409-440, here, 410.

attach itself to, and it usually destroys the host cell or ends its normal activities before moving on to infect another cell.⁵⁰

Adopted by Feminists

The original promoters of sex and gender ideologies were not educated in the academic field of perennial philosophy. Instead they worked in areas of pseudo-science and social sciences such as anthropology. The next phase of gender ideology is formed by persons almost all in social sciences, literature, or politics. Again these authors were really not engaged with traditional philosophers or theologians during this phase when gender ideology mutated from a more isolated phenomenon into the broader culture of the women's movement.

Break and Discussion

⁵⁰ See Introduction to viruses: "... most virus infections eventually result in the death of the host cell...(cell 'suicide')...; and often cell death is caused by cessation of its normal activity..." Available from http://en.wikipedia.org/wiki/Introduction_to_viruses [accessed 2/6/12]. 1 of 1.

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